

Give Up the Fight With God

by Keith Daniel

The sermon emphasizes the necessity of wrestling with God in prayer and the transformative power of absolute surrender to His will.

Duration: 43:44

Scripture: Genesis 32:26

Topics: "Surrender"

Description

In this sermon, the preacher discusses the story of Jacob wrestling with God. Jacob fought on in his struggle with God, even after God struck him with a severe blow. Despite God's love and longing to bless Jacob, he never fully recovered from the impact of God's strike. The preacher emphasizes that God's intention was to make Jacob give up the fight and surrender to His will, but Jacob persisted in his agony. The sermon also mentions instances in the Bible where God appeared physically to individuals, such as Abraham and Daniel's friends, demonstrating His presence and power.

Transcript

O God, please in mercy on all of us, speak to us now, for we ask it in the name that we love and live for, and would gladly die for, in the name of Jesus Christ. Amen. Genesis 32, 24, and Jacob was left alone.

I love that. Alone with God. Oh, what could happen if a man, if a man, woman or child, would just like Jacob get to such desperation corner, that he's willing to create a circumstances where nothing can stop him, nothing can hinder him, nothing can come near him.

He wants God, and nothing will stop him until he finds God. No person near, he has to be alone to find God. Oh, to bring a man to that point in life.

Have you ever come to that point, sir, young boy? Desperation corner, Jacob came to. Jacob, oh, what a moment. What can happen now? Heaven stands still, that a man makes the circumstances of life, no matter what it costs, to be alone with God, to find him.

Oh, Jacob was left alone, and there, there wrestled a man with him. There wrestled a man with him till the breaking of the day, till the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

And he said, let me go, let me go, for the day breaketh. And he said, I, I will not let thee go. I will not let thee go, except thou bless me.

And he said unto him, what is thy name? And he said, Jacob, Jacob. And he said, thy name shall be called no more Jacob, but Israel. For as a prince hath thou power with God, and with men, and hast prevailed.

And Jacob asked him and said, tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel, for I have seen God, I have seen God face to face, and my life is preserved.

Here was a man, the Bible terms, wrestling with God in prayer, wrestling with God in prayer. It was God, by the way. I know theologians who talk of it being an angel.

The angel, referred to back as we look further on in the Bible, who wrestled with Jacob in prayer. Don't doubt it, it wasn't an angel, it was God. He was not deranged when he said, I have seen God face to face.

If he said, I have seen God face to face, and it wasn't God, he would have been rebuked. It was God. Don't doubt it, it was a pre-incarnate appearance of Christ.

You make a study through the Old Testament, and every single evangelical theologian or teacher through the ages of the church's history will agree, there's no one doubt this was God. Make a study with them through the Old Testament, and you will find before Christ was manifested in the flesh, they were pre-incarnate. Pre, before he was made man, before God took on him the form of a man, before his incarnate moment, pre-incarnate appearances of Christ where he appeared as a man to men again and again.

It was Christ. It was God appearing to Abraham. Don't doubt it, he was like a man.

He ate food. Abraham saw him, he was physically like a man, but it was God. Abraham fell down and worshipped him.

He would have been deeply rebuked if it hadn't been God. It was God. It was God with Abraham's friends standing in the furnace, and an unsaved king with unsaved godless people recognised, and saw another man standing in the fire with these three men.

And it was a discernment that it wasn't just a normal man, it was a God. The unsaved king discerned a physical appearance of God. Oh, again and again to Gideon, again and again the angel of the Lord, it was Christ.

A pre-incarnate appearance of Christ again and again. He came, he had to come. He had to come and stand alongside of Daniel's three friends.

Jesus who created the world, who will destroy the world, who died for the world, who will judge the world. Christ, he had to come. The man he created in moments they needed him.

Pre-incarnate, oh don't doubt it, this was God that Jacob was wrestling with. You know we take the book on Revival by Leonard Ravenhill, Why Revival Tarries, the greatest book ever written as to why Revival Tarries. You all should read it.

You're poverty-sickened if you haven't read it spiritually. I doubt that you're not poverty-sickened. Don't bury what God has given us through these great men.

Leonard Ravenhill, Why Revival Tarries, he imbounds on the praise. Praying through for Revival, you learn from these godly men. But, but again and again you'll find they term, they take this term of wrestling with God in prayer, which is taken from this passage of Jacob.

And they talk of prevailing prayer, will not let God go until Revival comes, and God will come. And so they talk that we must have this attitude, this ability like Jacob to wrestle with God in prayer until God comes in Revival. But beloved be careful now, Jacob was not such a caliber of man, that was not such a caliber of praying.

Jacob was fighting with God. Don't doubt it now. He was fighting with God over issues in his life that were a grief to God, that God had to deal with to be able to bless him.

He had a war, a fight going on with God over these issues, that God had to and wanted to deal with forever. Oh he was fighting with God, don't doubt that. Here's the shock.

God wasn't winning the battle. God was not winning the battle when he saw that he prevailed not against him. He touched the hollow of his thigh, the hollow of Jacob's thigh was out of joint as he wrestled with him.

Oh God struck this man, such a severe blow that this man never recovered till the day he died. He was crippled by the hand of God. God struck him in love.

In love he longed to bless this man more than this man wanted to be blessed. He longed to have his way in this man's life, to be able to honor him, to be able to make him holy above other men. He longed far more than Jacob did for God to be able to have his full way in his life.

And so God struck him out of love. He struck him in such hurt, so radically, out of a heart of love that Jacob never ever was to recover from the way God hit him. In love, in love to make him give in the fight, in desperation to make him give in the fight to be able to have his way in his life while he still had life.

What was left? Can I ask all of you a question? All of you, has God struck you? Has God ever struck you? I mean really, with such love but he hurts, he hurts. You may never recover the way he's hurt. Oh it's the devil you say, all these things that came, that so hurt, that left you, you cannot recover again.

You've been so, it's the devil you say. I want to ask every one of you, is it the devil? Is it not God brother? Is it not God sister? I mean look at your life. I want you to be honest here tonight.

Look at your life. Are you not fighting with God to this moment? Are you not still fighting with God over issues in your life that grieve God? Is it not God? Oh God struck this man such a severe blow to try and make him give in the fight, to try and make him give in the fight. But do you know, here's the worst talk of all.

Jacob still fought on. He didn't give up fighting though God hit him. Though God in love, God longing to get his way in the man's life, in spite of all God did to try and make him stop fighting, Jacob fought on in agony.

His life now agony. That's all you could write against him. He's so hurting.

But he fights on. He still fought on. He didn't give in the fight.

Oh you may sit there tonight saying, but Jacob did give in the fight. He stopped fighting there. God had his way.

He didn't you know. You read carefully. After God struck this man such a severe blow, he never recovered.

After God did that to him, God looking through this man was so grieved at this man's heart after that, that he said, let me go. The daybreaker. You fought the whole night child.

You fight on and on. You don't mean business with me. You don't mean business with me.

Let me go. You fight on and on no matter what I do. No matter what I do.

You just fight on and on. The daybreaker. Let me go.

Do you know at that moment only Jacob stopped fighting? It wasn't through the blow God had given him that he was never to recover from. Do you know what made Jacob stop fighting? Suddenly he was conscious God was withdrawing. Suddenly he was conscious that this God who had such intimate dealings with him that most people in the emotionalism churches would shout hallelujah.

This is the greatest saint that ever lived if you could testify the dream and revelations of the way God tried to honour him and did honour him in his love for him. They would be shouting hallelujah at such a saint. In spite of all the revelations, in spite of all the intimate dealings God's had with you, is God saying to you now, let me go.

Let me go. I can't have my way with you. What is this? I see you child getting alone in desperation through circumstances your life created, the wrong in your life.

I allowed those circumstances till you come to a place of desperation with yourself, to desperation corner. I allowed it in spite of you getting alone with me agonizing, clinging to me, seeking me with all your heart as it were for me to somehow bless you and have my way in your life in spite of this alone seeking, grappling in prayer. So desperate you are for God to do something with your life.

In spite of all that, let me go. The daybreak, you're not going to give up the fight on the issues that matter in your life with all your seeking, all your attending meetings. Let me go.

Do you know that at that moment, the tragedy of what Jacob sensed was happening, the tragedy that would be written across his name for eternity in the annals of God, the tragedy of this God who had had such intimate dealings with him, of God who had come so close to having his way with his life and honoring him, that this God withdrew, at some point withdrew in grief, because I wouldn't let him have his way. And sensing the tragedy of what was about to be written across his testimony in life for eternity, Jacob did something unique. He did something precious.

He yielded. He stopped fighting and God looked and he clung to God. He clung to God with such desperation and he says words that are so precious to heaven and man, if you really know the Bible, I will not let thee go, except thou bless me.

He was saying, and don't doubt it, I will not let thee go until thou dost have thy way with me. No matter what it costs, thou art going to have thy full way with me, God. He gave in the fight.

He was a man who suddenly yielded, absolutely surrendered, Andrew Murray says, given in the fight, yielded, clinging, clinging. And God looks at this man and heaven stood still, don't doubt it. Heaven stood still.

Oh, any one of us who comes to this place, giving in the fight, totally yielded, clinging, desperate, will not allow God to withdraw until he has his complete way in our life, no matter what it costs us. Have thy way, God. I won't let thee go until thou dost absolutely have thy full way in my life, no matter what the cost.

God looks at this man and he says, what is thy name? Oh, that's something Jacob knew, why God was saying that. Of course, God knew his name, but his name, Jacob knew what it meant. He knew, double dealer, deceiver, usurper, supplanter, four words, double dealer, deceiver, supplanter, usurper, always having to have his way.

No matter what the consequences, no matter how grief it was to God, or his own conscience. Oh, God says, confess. Yielding, clinging, wanting your way isn't enough, now confess.

Confess to me and yourself what you really are in my eyes, to this moment, in spite of all I've done. In spite of all I've done to honor you, in spite of all the revelations, the dreams, the intimate dealings of thee. I want you to confess now, before I can do anything with you, what you are in truth.

Confess it to yourself and me. Jacob knew what God was saying, what is thy name? Oh God, it's true, in spite of all the revelations, in spite of all the dealings with God, that's all I am in truth, to this moment, double dealer, deceiver, supplanter, usurper. Oh God, that's me in truth.

And God looked at this man, you know, yielded, absolutely surrendered, clinging to God, desperate for God to have his true way, and confessing to God what he really was. And in one moment, beloved, one divine moment, God looked at a man, and he can do it to you tonight, he looked at a man and in one moment he made him from a pauper to a prince. One moment, he became a prince of God, not on the earthly realm, he wasn't a prince on the earthly realm.

In the spiritual realm, spiritually he was to be a man of God, that stood out as the holiest man on earth at that moment. Oh God, made him into the holiest man alive through this revelation of what was taking place in his heart, what God required of him. Oh, what a moment, what a precious, precious, precious moment, absolute surrender, Andrew Murray says.

If a man, woman, child of God, born again, doesn't come to a place of absolute surrender, where he has a personal calvary with God, where he has a personal calvary, he would become a grief to God and man. I've no doubt you're a child of God, I've no doubt Jacob was a child of God, he was a child of God, but he would have become a grief to God and man, and you will, no matter who you are, if you have not come to a personal calvary with God. To a place where you stopped being the one in control, where you died to self and sin, where you absolutely surrendered and allowed God to take control of you.

He cannot fill you with his Spirit, that means control you, he's in you, but not in control when he saves you, don't doubt that. He can only come into true control of your life when you absolutely surrender as a Christian, and the evidence that you're filled with the Spirit, controlled by the Spirit, absolutely surrendered, had a personal calvary with God, is that the fruit of the Spirit is seen spontaneously reacting,

not by effort of your own. In all circumstances, no matter how trying, you reveal Christ, you reveal what God wants, the fruit of the Spirit, he's in control, evidence but not struggling on your own.

God has control, God has control, God has control now Jacob. How many of you sitting here tonight, how many of you sitting here tonight are fighting with God? You get alone, you travel across the world to attend meetings and you're wanting to seek God, you're even lying to yourself, that's a lie. Oh my, you can lie to others but when you're lying to yourself, you don't mean business, you travel the world, you do sacrifices to get to be able to meet with God, you're so desperate with your life, but I can do nothing with you child.

You fight on and on no matter what I do, to make you break. You fight on and on, does God say to you tonight, let me go? That would be the most tragic words ever written across a Christian's life, that God never came to have his full way and he withdrew, you're still his child, but he never had his way, that you could have so walked with God, the world would have staggered. How many of you are like that tonight? Be honest for God's sake, if you're not here for God, what are you doing here boy? What are you doing here girl? And if you're here for God, what are you doing if you don't let him have his way? And you're not here for him if you don't let him have his way? Do you know that God healed Jacob spiritually, but somehow in his wisdom and discernment he never saw fit to heal him physically.

Have you ever thought about that? That's staggering. Why? Why? God healed this man spiritually that actually if you look through the pages of all around that circumstance of Jacob's life and that period, he was made into the holiest man of God on earth, nobody would have doubted or disputed it. He was through that meeting with God, that absolute surrender, that personal Calvary where he died to self and let God take his way and take control of him.

He was made into such a holy man of God, I doubt there was anyone alive at that time that was so holy with God as that man, through that meeting with God. But God, though he healed him spiritually, never saw fit to heal him physically. Why? Oh be careful, be careful, we're living in a day and age where I'm staggered, you know, at how much of the Church of Christ says that you must be healed if you're right with God.

Otherwise it's sin in your life, you're not right with God they say, or they say it from the pulpit, come to Christ they say. Every single person that came to Christ in the New Testament, he healed, not one is known to be turned away from healing. And he said we'll do greater things, he did, by faith, if we ask in his name.

And so they use these scriptures, but brother, be careful, you're bordering on a Jehovah Witness. They like to take certain scriptures, but they run a mile if you show them other scriptures. They blind their eyes, they wouldn't mind tearing the pages out of the Bible rather than acknowledge there's something that contradicts their belief.

Beloved, if you can't take your doctrine, whatever your doctrine is, even if it's on healing in the light of all other scriptures, and if any scripture contradicts your interpretation of that particular doctrine or verse, you have the wrong interpretation. If any scripture contradicts that you cannot logically and with a common sense and a clear mind before God and man explain, then your interpretation is wrong, it's heresy. Your interpretation must be aligned to every single verse throughout the scriptures that doesn't contradict or doesn't annul anything that you say you're saying is true.

From this book, be careful, you have to give answers to God how you handle this book concerning sickness. You people across the world who are crying out when you pray for people and say, if you're right with God you must be healed, when we pray for you, you must be healed, otherwise it's sin in your life. Why isn't it sin in your life? You who are praying, why isn't it your sin? Why blame them? Your unbelief, be careful, be careful, be careful.

You cannot stand in the shadow of godly people who are sickly, who die in sickness, who are never healed. You cannot stand in their shadow before you, and you think you can have the right to stand there and accuse them of sin because your prayers weren't answered? Oh, how carnal can you be? Is there any depth of carnality that must be the lowest? That's cruel. I've seen a woman dying of cancer who refused to take medication because of Christians who said if you take any medication it's a sign of unbelief.

We've prayed for you, God will heal you. But if you show unbelief by taking medication, it's sin. And so the woman writhes in pain.

Have you seen a woman die of cancer without medication? So writhing was her pain that her husband and her children hate God to this day for Christians, making their mother die. That's cruel, that's not love. What are we becoming, Church of Christ, when doctrine means more than compassion? What pride is this that will let a woman not take medication, that God has given man wisdom to alleviate the pain almost totally by saying it's sin if he's not healed because I prayed for her.

Shame on you. Church of Christ, if we stoop to that, to gain a following through sensationalism, God looking at Jacob through and through his character, God looking at this man, saw him holy, sanctified, filled, yielded, a person of Calvary, he had his full way, he was holy, he was a prince of God. If God calls you that, don't let anybody doubt it.

And yet God looking at this man's character, saw fit not to heal him physically, though he had healed him spiritually. Something about Jacob and God's wisdom that he will give to us one day when we stand in heaven and we'll all say, God, thou wast perfect in thy dealings, I didn't understand. But thou wast perfect.

He doeth all things good and all things well to those who are right with him. Don't doubt it. Let's go through the Scriptures, children of God.

Let's think a little bit here. Elisa, Elisa asked of God a double portion of the spirit of Elijah. Think of that.

He did twice as much miracles exactly as Elijah. God answered his prayers. God was with him.

You think the New Testament people prayed for the dead to be risen. What's Elisa? He prays. It wasn't the New Testament, the Old Testament.

The dead were raised and this man prayed. The dead raised from the dead. You think Jesus healed people of leprosy.

Elisa prayed, men were healed of a leprosy. Miracle upon miracle that stunned in the Old Testament, equal to what we saw in the New Testament. Oh, God was with him.

But do you know how Elisa died? In his sickness. Oh, God's very careful to say that about many, many people who he uses their faith to. When people are sick and God heals in the name of Christ, you watch those people are used.

Do you know, I don't know if I'm wrong, but most of them die young. Why? Why did Elisa die? The theologians tell us between 51 and 53 years of age he was. At young, he died in his sickness and God was careful.

He didn't die of accident, by the way. He didn't die of unbelief, by the way, because he was a backslider. He was backslidden, believe me.

God did nobody's sins. He didn't hide David, who is a man up to God's own heart to protect that statement. God told you he didn't protect David's sin.

Don't think he protected Elisa. Elisa didn't die backslidden and therefore he died a young man. No, he died in the will of God.

That was God's way of taking him. He died righteous God. Do you know how I know he was righteous God? Because right at his tomb, men came who had seen the miracles of God performed.

That was going to be only seen next in the New Testament. And there at his tomb, men came in their unbelief of themselves or their other spiritual leaders. And they came to the tomb of Elisa where God had so honored this man who lay dead.

And they looked to the God of this man at the tomb. And at the tomb, miracles happened. God still honored the people who looked to this man's faith and the way God honored him.

God wouldn't have done that if Elisa had died in sin. He didn't die in sin. He died in the will of God.

Though he was used of God so mightily. Not all of us are going to die of old age, you know, and nothing sickness can come. We don't need a pill if we're righteous God.

The only way we can die is standing and stop breathing. Goodness me. If we're all going to die like that, that's going to be something.

And none of us are allowed to die if we're righteous God until we die of losing breath from old age. A hundred and something years old, you know. My, where have we missed the mark so much? No, no, no.

Go to the New Testament. Epaphroditus. Epaphroditus.

Never once a word against him. Undermining his character, his integrity, his godliness, his faithfulness. Epaphroditus was sent back to the church at Philippi by Paul.

And Paul sent him back sick. That's the only reason he had to leave the mission field. He was too sick to go on.

But do you know what Paul said about this man? Honor him. Esteem him. Because of the work of God, he's in this state.

Honor him, he isn't backslidden. It's not because of his sin or unbelief that I haven't prayed and been able to see God healing him. I, Paul, have prayed for people that have been risen from the dead when I prayed.

I, Paul, it isn't me that's staggering in faith. It isn't me hiding his sin. No, honor him for the sake of Christ, for the work of God.

I send him off the mission field to be the more careful, to spare myself and you, the church that sent him, of any further sorrows concerning this man's health that's so affected, that's so going bad. Oh, his health was just going worse and worse and Paul had to send him off to be careful that it didn't end in tragedy. But he says, honor him.

Esteem him. Don't say he's backslidden. You are if you say that.

I doubt you could be truly right with God if you blind your eyes to all the scriptures God has given us and he doesn't let us have thing after thing. Trophimus, have I left at militum sick, Paul says. Think of that.

I left him sick. Trophimus, who is he? You go and you'll find his name numbers of times, quite a number of times. Every time, esteem the way he stood with Paul for the cause of Christ.

He wasn't like Demas, who having loved the present world, has forsaken me. He doesn't become a grief. But I left this man sick.

I didn't leave him backslidden. I didn't leave him that he's unbelieving now, with sins in his heart, you know, that I couldn't pray for him. I had to leave him behind from God's work because of sickness that's taken hold of him.

That's all, that's all it boils down to. Why complicate it, dear brethren? Why lie to defend your statements of belief? Godly men are left by Paul sick, sent back off the mission sick. Esteemed, honored by Paul, not backslidden.

Timothy, no man like him have I, who's so in the face with me as Timothy, young as he is. Timothy, boy, this problem you have, take a little wine, oh my, medicine. Medicine is sometimes from God, there's help medically.

You can take medicine, it's not unbelief. Medicine, something that can somehow alleviate the problems you have. Timothy, for thy oft infirmities, for thy stomach's sake.

The weakness, the problem you have, the infirmity that somehow isn't functioning. There's something wrong with your stomach that's causing you great problems. Timothy, for thy oft, it's always there, always, it's really affecting you, Timothy.

Timothy, where's your face? What's wrong with you, Timothy? Is it sin in your life? No, Timothy, it happens. It happens to trophemus, it happens to epaphroditus. You haven't been sent off the field, Timothy, but for this problem you have physically.

It is an unbelief or sin in your life, take a little wine for medication. For thy stomach's sake, thy oft infirmities. And Paul himself, a thorn in the flesh.

Many people cannot name it, you can't name it, thank goodness for that, in a way. But many theologians believe, we can't be sure that Paul, why is it that he was the only one that didn't write his own letters? Every time the letters of Paul were written by someone, they had to be an only one. He actually says these words, I sign with my own hand.

Well, many people believe, theologians, that at the appearance of Christ, that our dear brother Moses was preaching of tonight. That light above the brightness of the sun, that man was affected with his eyes, that never recovered fully. That he couldn't write his own letters.

He even had to acknowledge that only one, he actually was willing and could sign and was going to sign with his own hand. One word he wrote that we have any record of. It could be, that he never was recovered.

We're not sure of that though, so say it. Don't be too bold about doctrines you're not sure of brother. Be honest.

Be honest with every doctrine, and you're safe. And the people you hear are safe, they're not going to be crawling insane thinking they're full of sin when they're not. Because God's will was not to heal them, many are healed.

You listen to these amazing words, in 2 Corinthians 12 verse 7, and listen carefully as I close here. Lest I, Paul says, should be exhausted. Terrible tragedy if that happens to any man God uses.

Lest I should be exhausted above measure through the abundance of the revelations. There was given to me, a thorn in the flesh. The messenger of Satan, to buffet me.

To buffet me, lest I should be exhausted above measure, for this thing I besought the Lord thrice. Three times, that it should depart from me. And he said unto me, my grace is sufficient for thee.

For my strength is made perfect in weakness. In weakness, God. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities. Would you say that, lady? I accept it, with joy, if this is God's only way to keep me where he can be glorified and not me. Where he can have his full way passed when I'm fully resigned and absolutely surrendered.

And keep me in that way, safe, that I don't somehow flaunt by trying to keep me weak. Without being weak. That's a statement.

To make me strong in God, that God can be glorified. That's a holy weakness and only God has the discernment to know how to do that. What he's done won't be the end of you, it's the making of you.

You've got to learn to trust him and not agonize like Paul, again and again. A thorn in the flesh is something, you know. You can walk, you can function, you can get around, but oh, it's hard.

You have a thorn on your foot. Paul knew what he was saying, you know. I was a boy once, running through the field.

That's all I used to do and I was barefoot most of my life. Back in Africa, we used to run through the field. We didn't know what a maul was.

Young people spend their lives in mauls today. They don't know it's possible. We were out in the field.

One day I was running in the field. There was a plank with a big nail, six inch nail sticking out. We didn't see it and my foot went on it.

It went right through my whole foot. Blood spurting. There I lay.

I couldn't walk. I couldn't walk. I couldn't get up.

I was finished there to carry me. All the boys crying, you know. A whole lot of them carrying, screaming.

Out of the field, these little fellows take me to this little what do you call it? Pharmacy. And this poor man helped me with medication to somehow get to the pharmacy. But the thorn in the flesh is not like that, that you can't walk.

But God gives it. He does not cruelty. He knows that giving it makes it hard.

Why does God want it to be hard for you? Why doesn't He, three times He begged God to get rid of this thing so I can get on with life, so that I can function as I know I want to. But I can't with this. What does God say? I'll answer your prayers.

You desperately seeking me like there's no time. In weakness. My strength is made perfect.

I think that's the only answer I can give you. So why God takes the holiest of the holiest of the holiest people and you find the bulk of them of those who suffer. Forgive me for saying that.

They're not all healthy and walking around. You go and think back to the godliest of the godly. How many of them suffer? How many of them really suffer? But it didn't make them bitter.

It made such sweetness, such fragrance, such Christ-likeness, such brokenness, such weakness of self. And depending on God for grace to take another step, there was nothing left of self to boast of. They needed to know and the world knew that the only reason they could survive one more step in life was grace.

And when you see a man like that, you see a man that glorifies God and nothing of self. God has wisdom in discerning. You need to resign yourself, beloved, if you're not healed.

Not to dispute God doctrinally. Look at Jacob. You need to resign yourself and say, God, if that's the way thy wisdom has for my character, that's what I need to be kept in a place where I will grow more and more Christ-like once I've absolutely surrendered.

I accept it, God, though I struggle with it. How many of you? I heard a preacher, a godly man, Keith Watterson, back home saying this. Thank God Paul didn't name the thorn in the flesh.

Otherwise we wouldn't be at such liberty. For all of us now can identify with the thorn in the flesh. To some people it's sickness that we have to bear because it's God's way, God's will that he'll explain one day.

And we won't argue with him when he explains. God, thou wast perfect. Thank you for not letting me be healed, if that is what was in thy heart, in thy wisdom, knowing me and my character that I didn't know.

To some people it may be persecution in the home. To some people it may be a personality that's so misunderstood that you have to come for grace to the cross daily, for grace to be able to get up and go on, and you can't just change your personality. And it isn't sin, there's something about you that you have to stay at the foot of the cross to remain Christlike.

And other people don't have to battle over it. To some people it might be some psychological thing that keeps you negative, that you have to fight against, that you wish wasn't in your mental attitude. It's not sin.

It somehow keeps you broken of self, that if you hadn't had with all your abilities and character you would have been so humane, you wouldn't have sown Christ. To some people it can be one thing after the other that you face. But God knows in his wisdom, you need to resign, resign, resign and say, God, one thing I need to know, that I'm absolutely surrendered, and a prince of God, and that every walk I take, though crippled, and it wasn't the devil that crippled Jacob, it was God.

Think about that, some of you theologians. If this is of thee, God, to keep me holy, now that I'm finally yielded, I stop fighting. I stop desperately seeking thee to rid me of this.

For when I'm weak, then am I strong. Can we stand, please? I wish I could say to you from my heart that you never forgot, be the most on fire church of Christ in America, but be balanced. Have your feet so firmly on the ground doctrinally, sir, that not a bomb will move you, let alone emotional movements, who seek sensationalism to draw the Christ out of you.

Be balanced. Not even a bomb will move you. If you could be so balanced and so firm in the faith without emotionalism, then the emotionalism that holds a view in your seeking God, so long as you keep balanced with the Bible, you're safe for God to use.

Stay on fire, but stay true and balanced and solid and unmovable, or you'll curse the world. Be balanced. For God's sake.

Church of Christ, but be on fire. For God's sake. Moses said, almost persuaded to the unsaved, all right? That message was from God.

We should have made an appeal there. Let's be honest. But here it is, an hour later.

How easy it is for you, almost persuaded, to walk back there now, persuaded, so that everything Moses said to the whole that almost rejoiced, everything he said can be fulfilled tonight. And it's up to you, young person, the handful left, to just walk through the crowd and stand in the back and let someone lead you to Jesus. And he will in no wise turn away anyone who comes to him through Christ, the Bible promises.

You come. And you, who are in danger, danger, how close Jacob came to be in danger of having it written across his life after all the dealings of God, how close he came to becoming a man of God that shook the world to this day, to what he did and allowed God to do. How many of you you're in the same danger right now of God almost having his way as a child of God, but you're in a fearful way and you will not make a mark for God.

You will become a grief to God and man because as close as you came almost as a Christian to absolute surrender into having a personal Calvary with God, you didn't. You can make your way for counsel and seek God tonight in case you never ever hear God speaking so tenderly, clearly, and desperately with you, Brother Denny will come and stand here now and commit us to Christ.

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